Sincere Counsel to the Believing Slave

SHAYKH MUSA JIBRIL

MAY ALLAH LOVE HIM

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH,
THE MOST GRACIOUS, THE
MOST MERCIFUL

HTTPS://T.ME/LIGHTOFTHETRUTH

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST COMPASSIONATE.

All praise is due to Allah. We praise him, seek His help, seek His forgiveness, and seek refuge in Allah from the evil within ourselves and our evil deeds. Whomever Allah guides, there is none to misguide him. Whomever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, is His servant and His messenger.

Allah Almighty said, “O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims,” [Interpretation of the meaning (3:102)]

And Allah Almighty said, “Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you,” [Interpretation of the meaning (4:1)]

And Allah Almighty said, “Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His messenger has achieved a great triumph.” [Interpretation of the meaning (33:70-71)]

The truest word is the Book of Allah and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in the Hellfire. To proceed:

ACTIONS MUST BE PRECEDED WITH KNOWLEDGE

Acquiring knowledge is from the best actions and most rewarding acts of worship one can do. What an honour for those whom Allah chooses to acquire knowledge, Allah connected their names with His and the angels. Allah confirmed that it is only those who seek knowledge, who truly fear Allah. the more you attain knowledge about true Islamic Monotheism, the closer to Allah you get, and you become loved by Allah and His sincere slaves.

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّا هُوَ وَٱلْمَلَـٰٓئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ
لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

The intelligent are those who combine between excellencies. To combine the noble act of seeking knowledge in the noble month of Ramadan is a blessing which should not be missed! To learn about Islamic Monotheism and become the deputy and inheritor of the Messenger is the best thing you can ever accomplish!

Rule: Whatever helps fulfilling an obligation, it becomes an obligation itself. For example a p[ilalr of Islam is to offer prayer, it is ordained and a command from Allah. Therefore, in order to fulfil and perform this obligatory action, it becomes a duty incumbent upon you to learn how to perform it.

قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ

Say (O Muhammad): “This is my way; I invite unto Allah (i.e. to the Oneness of Allah – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah – Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).”

Abu Hurayrah رضي الله عنه once passed by the market in Madinah. He stopped at the market and said: “O people of the market, how incapable you are!”
They said, “And how is that Abu Hurayrah?”
He replied, “Over there, the inheritance of Allah’s Messenger صلى الله عليه وسلم is being distributed and you are here! Won’t you go and take your share?”
“Where is it?” They asked.
He replied, “In the Masjid.”
So they hurried to the Masjid, and Abu Hurayrah waited for them until they returned. When they came back, he said, “What’s the matter?”
They replied, “Abu Hurayrah! We went to the Masjid, but we didn’t see anything being distributed.”
Abu Hurayrah asked them, “And you didn’t see anyone in the Masjid?”
They replied, “Indeed we did; we saw people praying, others reciting Qur`an and others studying the regulations of halal and haram.”
So Abu Hurayrah said, “Woe to you! That is the inheritance of Muhammad, صلى الله عليه وسلم.”

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

Istighfaar

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides,
then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

And I bear witness that Muhammad (صلى الله عليه وسلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

As for what follows:

Verily, the most truthful of speech, is The Speech of Allah (سبحانه وتعالى). And the best guidance, is The Guidance of Muhammad (صلى الله عليه وسلم).

And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic is: By Allah, I have not supplicated to Allah a single supplication, except that it was answered for me.

The statement of "Astaghfir ullah-alladhi la ilaha illa Huwal-Haiyal-Qayyuma, wa 'atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah, the Ever-Living, the Self- Subsisting, and I turn to Him in repentance)."

This statement [of repentance] demolishes one's sins, regardless of how big they are. It destroys the sins of all time. Even if one has abandoned the battlefield.

A man came to Al-Hasan Al-Basri, the eminent Tabi'i (رضي الله عنه) who was a man of Zuhd (asceticism), and his inward reality was the same as what he portrayed outwardly, this man that came to him told him 'There is no rainfall from the sky' i.e., we are in need of rain and the earth is barren.

So, Al-Hasan Al-Basri told him, Seek forgiveness from Allah.' Then another man came to him and complained of poverty, he said, I am poor.' A third man came to Al-Hasan Al-Basri and told him, 'My wife is barren, she cannot have children and I want children.' Al-Hasan Al-Basri responded [to them all] saying: 'Seek forgiveness from Allah.'

Four individuals came to him complaining of an affliction specific to them, all to which he gave the same response of, Seek forgiveness from Allah.

One of the spectators of this incident was baffled by Al-Hasan Al-Basri's consistent response, so he said [to Al-Hasan]: 'How strange is this, every time someone comes to you with a complaint you say, 'Seek forgiveness from Allah'?

So, Al-Hasan Al-Basri responded (رضي الله عنه), 'I have not come with anything, or said anything from myself.' And he proceeded to recite these honorable verses from Al-Quran Al-Kareem: I seek The Refuge of Allah from the accursed Satan.

In the Name of Allah the Most Beneficent, the Most Merciful.

I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving. He will send rain to you in abundance;and give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.
[Surat Nuh: 10-12]

This is the saying of Allah (سبحانه وتعالى). If a person is persistent upon Istighfar, then Allah (سبحانه وتعالى) will bestow upon that person what he/she desires, for Allah is the Knower of the Unseen.

Listen to this strange occurrence that happened to Al-Imam Ahmad Ibn Hanbal (رضي الله عنه). Imam Ahmad said: 'I was in a city where I knew no one. I entered a Masjid to pray and reside for the night (pray Maghrib & Isha' and sleep).

I leaned upon a pillar in the Masjid and wanted to sleep. A worker in the Masjid (the one who is ordered to close the Masjid) saw me, and continued to drag me from my robe until I was forced out of the Masjid, and closed it.

So, I wanted to sleep in front of the Masjid, yet he pursued me and dragged me from my robe until he dismissed me from the premises of the Masjid. In the midst of this situation a man saw me, and asked about my situation, and invited me to be his guest for this evening. So I accepted.

I followed this man to his house' – This man was a baker, he would knead dough at night and bake it in the morning, this was how bakers worked during that time – 'and during the whole night, while this baker was kneading his dough, he would seek forgiveness from Allah.'

This is the believer. Always and forever, his tongue is moist with the remembrance of Allah. He would seek forgiveness from Allah abundantly. This man did not know his guest was Ahmad Ibn Hanbal.

Because of the abundance of Istighfar this man was making, Imam Ahmad asked him: 'You seek forgiveness from Allah plenty. Have you witnessed the bounties of Allah from this Istighfar?' Ahmad Ibn Hanbal is from the most well-versed people of that time on Istighfar and its bounties.

The baker responded to him: 'Yes. By Allah, I have not supplicated to Allah a single supplication, except that it has been answered for me, with the exception of one supplication.'

So, Imam Ahmad Ibn Hanbal inquired, 'What is this supplication that has not been answered?' The baker responded, 'That I meet Al-Imam Ahmad Ibn Hanbal.'

So, Imam Ahmad (رحمه الله) told him: 'By Allah, Ahmad Ibn Hanbal was dragged to you!'

This is from the fruits of Istighfar, and the response of Allah (سبحانه وتعالى) towards those who seek forgiveness from Him always and forever, especially during the hours before dawn.

And among the fruits of Istighfar is that Allah (سبحانه وتعالى) will forgive the sins of His slave, and this is most needed, as there is no one free from sin.

"All the sons of Adam are sinners, but the best of sinners are those who are given to repentance."
[Tirmidhi 2499, Ahmad 13049, Ibn Majah 4251]

Everyone has good deeds and bad deeds. Allah (سبحانه وتعالى) says in the Hadith Qudsi: ‘My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.
[Muslim 2577]

Allah loves that we always ask for forgiveness, so that He may forgive us our sins. Allah (سبحانه وتعالى) forgives all sins. There is no sin that is not forgiven. When a person stands afore Allah with a sincere intention, asking Him to forgive him, Allah (سبحانه وتعالى) will forgive all sins, whether it be Kufr or Shirk, and all the major and minor sins.

‘...O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you...'
[Muslim 2577]

Therefore, a person must always seek forgiveness from Allah (سبحانه وتعالى). The statement of Istighfar is powerful. No sin or transgression can overcome it, regardless of how big it is. Allah (سبحانه وتعالى) waits for the slave that sins to seek forgiveness from Him, and likewise Allah (سبحانه وتعالى) loves those who seek forgiveness from Him.

In a Sahih Hadith, on the authority of Abu Musa Al-Ash’ari (رضي الله عنه), where he reported that The Prophet (ﷺ) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west.” [Muslim 2759]. Until The Day of Judgement.

Allah wants [His slaves to make] Al-Istighfar, and it is among the most favorable acts a person can observe. For it is the remembrance of Allah (سبحانه وتعالى), and it incites the forgiveness of sins.

Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.
[Surat Al-Mā'idah: 74]

Al-Istighfar comes from one's Emaan, truthful intention, and sincerity towards Allah (سبحانه وتعالى). Always and forever, a person should seek forgiveness from Allah (سبحانه وتعالى).

Listen to this Hadith in which Satan speaks to Allah (سبحانه وتعالى). Satan affirms the Rubūbiyyah of Allah (سبحانه وتعالى); however, this alone does not suffice. We know in the Jāhiliyyah, from the ones the Messenger (ﷺ) used to deal with, they too used to affirm the Rubūbiyyah of Allah (سبحانه وتعالى); however this alone is not enough.

The scholars have divided Tawheed into three parts. Tawheed Ar-Rubūbiyyah (i.e., Allah is the Creator, and Provider of everything, etc.), Tawheed Al-'Ulūhiyyah (i.e., no one is worshipped but Allah alone), and Tawheed Al-Asma' Wal Sifaat - Allah has many names and attributes that cannot be confined [to a number].

There is a Hadith that there are 99 names of Allah, these are not all the names of Allah, He (سبحانه وتعالى) has other names in addition [to these 99].

So, the scholars have divided Tawheed into three parts. Tawheed Ar-Rubūbiyyah, Tawheed Al-'Ulūhiyyah, and Tawheed Al-Asma' Wal Sifaat.

So, Satan affirms Tawheed Ar-Rubūbiyyah.

Listen to what Satan said to Allah (سبحانه وتعالى),
[It's narrated that] Abu Sa'id reported Allah's Messenger (ﷺ) as saying that Satan said, "By Thy Might, my Lord, I shall continue to lead Thy servants astray as long as their spirits are in their bodies."
[صحيح الترغيب والترهيب للمنذري 531]

So His Lord responded to him – Look at the Generosity, Might, and Kindness of Allah (سبحانه وتعالى),

The Lord replied, "By my Might, Glory, and Exalted Station, I shall continue to pardon them as long asthey ask my forgiveness."

Meaning, anytime you remember Allah - seeking forgiveness from Him (سبحانه وتعالى), He will forgive you. By my might, glory and exalted station, I shall continue (always & forever) to pardon them as long as they ask my forgiveness.

What a prestigious honor it is for whoever believed in it and acted upon it!

I shall continue to pardon them as long as they ask my forgiveness. The believing hearts are those that find solace with the remembrance of Allah, and Istighfar. Al-Istighfar is amongst the greatest means of protection, comfort, and stability for the Nafs, the body, and the Soul.

Allah (سبحانه وتعالى) said: And in the hours before dawn, they were (found) asking (Allah) for forgiveness.
[Surat Adh-Dhariyāt: 18]

The most favorable type of Istighfar is that of those who seek it during the last hours of the night when Allah (سبحانه وتعالى) descends from the highest heaven to the nearest heaven.

Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: “... Is there anyone seeking My forgiveness, so that I may forgive him?” And so on and so forth [until the end of the agreed upon Hadith].

And in the hours before dawn, they were (found) asking (Allah) for forgiveness. [Surat Adh-Dhariyāt: 18]

Al-Istighfar yields [for you] many good things, it [is a means] to remove calamities from your life as well as grudges, [it is a means] to grant you vast wealth, a pleasant life, and good health.

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Dua, All the Praises and Thanks be to Allah, the Lord of the Worlds.

THE END.

Hitting YOUR Wife

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

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O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

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As for what follows:

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Our topic of discussion today, is with regards to hitting the wives.

The Messenger (ﷺ) narrated, in a Hadith Qudsi (divinely inspired from Allah): O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.
[Muslim 2577]

[Also] Aisha (رضي الله عنها) states in a Sahih Hadith: The Messenger of Allah never beat any of his servants, or wives, and his hand never hit anything.
[Ibn Majah 1984]

In our times we now hear of horrible stories with regards to the torturing of the wives, and hitting them. Woe to the one who degrades them, woe to the one who falls short on fulfilling their rights, woe to the one who strikes them.

In one situation he busts open her head, and in another situation, he urinates on her, and in another he breaks her jaw, and so on and so forth.

And there are also the verbal insults, along with the physical abuse – a man insults the woman in front of his children, as well as insulting her family, while the Messenger (ﷺ) said: A true believer is not involved in taunting, or frequently cursing (others), or in indecency, or abusing.
[Tirmidhi 1977]

And from the most indecent matters some men have taken to, is to deny their wife and children the most basic of rights. Such as food – [It should be noted that] financial maintenance of your family is not a favor upon them [because it's their right].

The Messenger (ﷺ) said: The most excellent dinar a man spends is one he spends on his family...
[Muslim 994]

This is a Sahih Hadith – In Islam, women are to be taken care of and honored, and likewise their rights are to be given to them in their entirety, no less – And Allah (سبحانه وتعالى) mentioned the 'woman' in the Qur'an more than the [general word of] man.

Women are mentioned 85 times within the Qur'an. So, the women have their rights and that which is obligatory to provide for them, and she should receive her rights in their entirety, and likewise that which is obligatory be provided for them in its entirety.

For she is equal to the man, in having rights and that which is obligatory to be provided to them (in the context of Marriage). So, every man and woman was created by Allah for a specific role, for him/her to specialize in.

It may very well be that a woman be higher in Taqwa and Status [with Allah], than their male counterpart. The Messenger (ﷺ) said: ...And I advise you to take care of the women...
[Bukhari 5185, 5186]

And Aisha (رضي الله عنها) narrated, that the Messenger (ﷺ) said: The best of you is he who is best to his family, and I am the best among you to my family...
[Tirmidhi 3895]

So it is not permissible to mistreat the wife, and it is upon the husband that he Fear Allah in all his affairs (and likewise the wife), and to live with his wife in goodness, with kind words and a kind manner, and love. Basically, to make good all that he has from words and actions.

From the saying of The Messenger (ﷺ), [we understand that] he entrusted us with our womenfolk, and He (ﷺ) said: <i>Fear Allah in your women, for you took them based on an entrustment with Allah, and their private parts became Halal for you by the Word of Allah...
[Muslim 1218]

Whoever is oppressing his womenfolk, then [know that] oppression, as the Messenger (ﷺ) warned us: Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection...
[Muslim 2578]

Allah (سبحانه وتعالى) says in His Exalted Book: Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. [Surat An-Nisaa: 40]

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Dua, All the Praises and Thanks be to Allah, the Lord of the Worlds

THE END.

SHAYKH MUSA JIBRIL

MAY ALLAH PRESERVE HIM

Al-Wiswas

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Today's topic concerns, "How do you sleep a satisfying and pleasant sleep?"

We know that Satan is the greatest enemy to all mankind. All this corruption that is present now is a result of the whispers of Satan. Therefore, if we comprehend that Satan, the greatest enemy to mankind, is Al-Wiswās Al-Khanās (the whisperer who withdraws from whispering after one remembers Allah), and we overcome him, we would live in this life [comfortably], and we would sleep a satisfying, pleasant sleep.

What is Al-Wiswās Al-Khanās? Al-Wiswās is the immoral, indecent thoughts that gather and settle in one's heart. For example, one has [evil] thoughts to do such and such, these thoughts are in the heart of a person, and they are that which roam within the soul sometimes until it settles in it (the soul).

These whispers (Wiswās) that compel one to certain actions are [signs of an] evil disease, they roam within the soul. And the worst type of pain is that of the soul, the ailments of the soul. The ailments of the body can be treated, while the ailments of the soul require a more intensive treatment.

Everyone has both good and bad within them. There is an Angel that encourages him to good, and a Shaytān that steers him to evil, even sometimes leading to a corruption of their 'Aqeedah (creed), and the doubt of Allah's existence (سبحانه وتعالى).

Satan has overtaken them. So, he has made them forget the remembrance of Allah. They are the party of Satan. Verily, it is the party of Satan that will be the losers!
[Surat Al-Mujādila: 19]

Al-Wiswās resides in the chest, the heart. It originates from one source, and that is Satan. Listen to this Sahih Hadith reported by Abdullah Ibn ‘Abbas (رضي الله عنهما):
The devil is couching at the heart of the son of Adam. When he mentions (Dhikr) Allah...

As in, If a person says: SubhanAllah, Alhamdullilah, AstaghfiruAllah, La ‘Ilaha Illa Allah, A’udhu Billah minash Shaitan Ar-Rajeem.

[The devil is couching at the heart of the son of Adam]. When he mentions God, he withdraws.
[Bukhari 4977]

As in, he no longer whispers, like the dog if he’s hit he becomes silent. Satan does not withdraw except with the remembrance of Allah. And if a person neglects or forgets the remembrance of Allah, then Satan whispers to him, always and forever, for he does not sleep neither in the morning nor evening.

Satan’s vigor discontinues when a Muslim remembers his Lord. If not, he will continue to whisper until he corrupts the heart, and the most important and precious thing in a person is the heart, so if it is corrupt the owner is corrupt as well.

So, Satan is keen on corrupting the heart. Every person is accompanied by a Shaytān until they die. Verily this is your Qareen (attaché), the Qareen the Messenger (ﷺ) mentioned: There is none amongst you with whom is not an attaché...
[Muslim 2814a]

Your Qareen is always with you, day and night. So, the best to (سبحانه وتعالى) [course of action] is to remember Allah repel him. This Qareen that accompanies us is from Jinn (a .Shaytān)

They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.
[Muslim 2814a]

The word used in this Hadith (Aslam), the scholars differed on its meaning, regardless however, this Shaytān only bids the Messenger (ﷺ) to do good, so he had ease of mind and heart, and absolute contentment.

And this can be the case for [every] person, if he defeats Shaytān he can rest. And by Ijmā' the Messenger (ﷺ) is Ma'sum (well-preserved) from Shaytān, whether in his body, his tongue (speech), his thoughts, etc., he did not experience Wiswās like we do.

Listen to this Hadith that you should comprehend and act upon, The Messenger (ﷺ) said: "The devil draws near to man (meaning with the evil thought, the Wiswās), and so does the Angel..."
[Tirmidhi 2988, Nisā'i 11051, Ibn Hibbān 997]

We are not talking about the Angel that is on the right and the Shaytān that is on the left, and we are not talking about the Angels that are in front and behind a person protecting him, we are speaking about a specific Angel.

An Angel that has a Lamma, and a Shaytān that has a Lamma. An example of the Lamma (meaning the thoughts from Shaytān that occur in your heart) of Shaytān would be, someone has the thought of divorcing his wife, these evil thoughts are named the Lamma of Shaytān.

The Shaytān's approach consists of that which is entirely evil, and denial of what is true, until he makes you doubt in Allah (سبحانه وتعالى). These whispers that always arouse evil are from Shaytān. If you realize it is from Shaytān, then you are successful.

In addition, there is an Angel - that does not command you except to do good, always and forever, it urges you to do good, i.e., give charity, fast, pray, be obedient, and so forth.

The Angel's approach consists of a promise of what is good and confirmation of what is true. Like The Oneness of Allah (سبحانه وتعالى).

We have come to know about the approach of the Angel and the approach of the Shaytān. If a person sees the approach of Shaytān and realizes it [for what it is], this is very crucial [for it enables him to] to suspend it. So, a person must know, the Angel does not approach you except with good, and the Shaytān does not approach you except with evil.

When the thoughts of good come to you, it is from the Angel [sent by] Allah (سبحانه وتعالى), so praise Allah for being directed to confirm what is true and do what's good. There is no doubt all of us know how to distinguish between good and evil.

So, if you realize that [the evil thoughts that come to you] are from Shaytān you put an end to them. How? There are numerous ways, and we talked about the remembrance of Allah and how it stops the Shaytān.

If a person always finds these evil and immoral thoughts occurring in his heart, ceasing his heart, then he should seek refuge in Allah from Shaytān, as we were commanded to do by Allah (سبحانه وتعالى).

And if an evil whisper comes to you from Shaitan then seek refuge with Allah. Verily, He is All-Hearer, All-Knower. [Surat Al-A'raf: 200]

People experiencing Al-Wiswās are of many types. The worst among them is the one who is completely overtaken and destroyed by them (the Wiswās), this is called obsessive compulsive disorder (Al-Wiswās Al-Qahri).
This is of the worst.

Others vary, some people walk with no Shaytān whatsoever. Imagine you go about on Earth, sleep, wake up, and speak with your spouse, and deal with people with no [effect from the] Shaytān. How would this life be? This cannot happen except with the remembrance of Allah.

And some people are in between, sometimes Shaytān influences them and sometimes they overcome him. The most important thing is for a person to always remember Allah (سبحانه وتعالى). And the defense against this Wiswās, as they say, A coin's [worth] of prevention is better than a hundredweight of treatment.

Prevention is better than treatment. The most important thing is for a person to learn the religion of Allah (سبحانه وتعالى), we have been commanded to learn, not only that but to convey it to people so they may be guided. We have been commanded as a Muslim Ummah [to do so], always and forever this Ummah will teach the people the Qur'an and guide them to this Religion.

Most importantly, when a person learns this religion and comprehends it, they gain beneficial knowledge and [are guided] to righteous actions.

Al-Emaan increases and decreases. One's Emaan can reach the weight of the mountain of Uhud or the weight of nothing, [all] in a heart that is the weight of a kilogram. Ahlus-Sunnah Wal-Jamā'ah agree that Emaan increases and decreases. It increases with obedience [to Allah], beneficial knowledge, and it decreases with disobedience to Allah.

The Messenger (ﷺ) said once to 'Umar Ibn Al-Khattab (رضى الله عنه): "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!"
[Bukhari 6085]

Why? Emaan, the remembrance of Allah according to the degree of his Emaan, may Allah be pleased with him.

This is 'Umar, the eminent companion, may Allah be pleased with him, his family, and all the companions. This is due to his strong Emaan; may Allah be pleased with him. Shaytān runs from a person [with such Emaan], even if he's not like 'Umar (رضي الله عنه), when his Emaan is strong the Shaytān runs from him.

Above all it's important for you to know and identify these thoughts when they come to you as I previously mentioned, always keep this thought roaming in your mind, are these thoughts from the Angel or Shaytān? If you are able to distinguish between the approach of Shaytān and that of the Angel, then you will be at ease.

During the approach of Shaytān, remember Allah, any remembrance earns you good deeds, and Allah elevates your rank in Jannah, and the Shaytān becomes dormant.

If it's from Shaytān then it is evil, so put an end to it! There are so many people overcome by Wiswās, I know of a woman who repeats her ablution more than twenty or thirty times for one prayer. We ask Allah to give us protection from this Wiswās.

If the Wiswās is from Shaytān, we should stop it. How do we stop the Wiswās from Shaytān? In a Hadith it's stated [in summary] If any of you encounters these evil thoughts and whispers, then let him say: "I have believed in Allah and His Messenger, La 'Ilaha Illa Allah."

For verily this will dispel anything he encounters [from Wiswās]. This does not work for the Kafir, it is preposterous [to think it would work for a Kafir], for their heart is submerged in Shirk & Kufr.

Again, if a person realizes this is from Shaytān, then always remember Allah. We are commanded to do so always. The Messenger (ﷺ) was always in a perpetual state of remembering Allah, he was always worshipping Allah

And this remembrance of Allah elevates you in ranks immeasurably and also helps in overcoming the effects of the Wiswās, Shaytān, and these evil thoughts.

Also, if the person is of weak Emaan, he scarcely remembers Allah, Shaytān will constrain him and be more severe on him until he loses his mind. During these situations the Messenger (ﷺ) guided us to dry spit to our left three times, even if it was during one's prayer.

Meaning, if Shaytān came to a person with Wiswās while he was in prayer, he should dry spit to his left three times. The most important fortification one can do is the recitation of Al-Mu'awidhāt, Al-Ikhlās, An-Nās, and Al-Falaq. These chapters from the Qur'an are a fortification against the accursed Shaytān.

Narrated from 'Uqbah that the Messenger (ﷺ) said to him: "O 'Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the purpose [of seeking refuge]."
[Abu Dawud 1463]

Read them in the morning and evening, you will dispel the Shaytān and make him sleep a ‘magnetic sleep’ as they say; So your [attaché] Shaytān will be dormant and asleep, and only the Angel will be left as your attaché, and he does not order you except to do good.

So, you will awaken and slumber happy and with a pure heart, and what greater happiness is there, and what a great blessing it is. A person loses nothing! Reading Qur’an, you will have much reward, and its benefits are immeasurable.

Shaytān threatens you with poverty and orders you to commit Fahshā (evil deeds, illegal sexual intercourse, sins, etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures’ needs, All-Knower.
[Surat Al-Baqarah: 268]

This is Shaytān. He is always whispering to a person. One should also recite Al-Mu’awidhāt before sleep, similar to how the Messenger (ﷺ) would do before sleep.

He would read Qul Huwa Allahu Ahad, Qul ‘A’udhu bi Rabbil Falaq, Qul ‘A’udhu bi Rabbin-Nas – cup your palms similar to how you do when making Duā, then read them thrice, then blow/dry spit into your palms and wipe your palms over whatever you can of your body.

You begin with your head, face, then whatever is in the front and back of your body, everything you are capable of wiping over, you do. You repeat this three times, as the Messenger (ﷺ) did every night.
[Source: Bukhari 5017]

And remember that prevention is better than treatment.

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Duā, All the Praises and Thanks be to Allah, The Lord of the Worlds.

THE END.

THE SECRET TO HAPPINESS

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides, then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

And I bear witness that Muhammad (صلى الله عليه وسلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

As for what follows:

Verily, the most truthful of speech, is The Speech of Allah (سبحانه وتعالى). And the best guidance, is The Guidance of Muhammad (صلى الله عليه وسلم).

And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Our topic today is: “In conclusion, verily, I did not find contentment except after returning to Allah.”

The happy ones are the believers who fear Allah.

I did not find happiness through gathering wealth, rather [it was] the one who fears Allah that is happy. And the Taqwa of Allah is the best, and a bounteous treasure, and for those who have Taqwa, Allah will increase them [from this treasure]

Today we will discuss [how to have] a happy life. A happy life, and ease of mind, being pleased, [having] contentment, tranquility, and being free from all worries, uneasiness, and grief that we suffer from – this is one of the most lofty goals that every one of us strive to reach and actualize within, and throughout our whole life (i.e., to attain a happy life).

And it is not actualized, except with Emaan.
The Messenger (ﷺ) said: He who is well-pleased with Allah as [his] Lord, with Islam as [his] religion, and with Muhammad as his Messenger, will experience the savor of faith.”
[Muslim 34]

So, [to] achieve eternal happiness in this life, [one must keep in mind] that a believer does not search for happiness only in this life, for us, the afterlife is more important, [therefore] a believer must strive for eternal happiness in this life and the afterlife. And he should strive for peace of mind,
and tranquility of the soul [as well].

So, to achieve this, a Muslim must be pleased and content with what Allah has decreed for him. And being content is the secret to success in this life, for it's a feeling of tranquility, peace, and ease of mind. A person tastes this sweetness within his heart and enjoys it.

True happiness holds an eminent purpose, it elevates a slave to the highest ranks. Ibn Taymiyyah (رحمه الله) said: "Verily, there is a Paradise in this world and whoever does not enter it now will not enter the Paradise of the Hereafter."
[المدارج 1/536]

This paradise [that] Ibn Taymiyyah (رحمه الله) mentions, is the delightful taste of obedience to Allah, Emaan, the sweetness of being near to Allah, the remembrance of Allah, & the sweetness of worship – the believing slave savors the taste of obedience to Allah and does not find it to be a burdensome weight upon his shoulders.

The Messenger (ﷺ) would say during the call to prayer: "O Bilal, call 'Iqāmah for prayer: give us comfort by it."
[Abu Dawud 4985]

The Salah was a comfort for him, he enjoyed it. So, Emaan in Allah (سبحانه وتعالى), in His Tawheed, His Rubūbiyyah, 'Ulūhiyyah, and His Names and Attributes, is where true happiness lies.

Verily it is the loveliest and most beautiful forms of happiness, no happiness compares to it. [Having] Emaan in Allah from the heart, speech, and action is the most effective way to establish happiness.

Happiness for the sincere believer is brought about by giving his Emaan its due rights, for Emaan has rights one must fulfill. So, remember, it's Emaan in the heart, speech, and action. He finds tranquility in his soul, ease in his body, and true happiness with it, that is the person who has reached this level, this is the believing, sincere individual.

Allah mentions happiness in the noble Qur'an, whoever takes from this will be successful and victorious, and whoever does not, has lost [everything that's worth losing].

Allah (سبحانه وتعالى) says in the noble Qur'an: Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment, and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).[Surat An-Nahl: 97]

This is the good life, and it's even better in the afterlife. Happiness in both worlds is from Allah (سبحانه وتعالى), for He is the one who created us, knows [us], and guides us. Happiness in both worlds is [from having] fear and piety toward Allah.

Being pleased with the decree of Allah – the good and bad – is from the most important causes of happiness. It's mentioned in a Hadith regarding the principles of Faith, wherein the Messenger (ﷺ) said: "There are three qualities for which anyone who is characterized by them will experience the sweetness of faith..." – Emaan has a sweetness to it. Anything you consume has a taste to it, honey has a sweet taste to it. Likewise, Emaan has a sweetness to it. What are these three things?

"He to whom Allah and His messenger are dearer than all else; he who loves a human being for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into hell."
[Agreed Upon]

This is from the sweetness of faith. So, the demise of stress, and the departure of sorrows, and relief from grief, and all of that which we suffer from, verily it is only through knowing Allah and obeying Him. Obedience to Allah in what He ordained, and avoiding that which He forbade and deterred us from.

This is what removes all this stress, sorrow, and grief.

This is of the most noble bounties Allah bestows upon His righteous slaves. There is no salvation for anyone, except for those who grasp onto the pure Tawheed, and holding tight to its firm rope! The most important thing in this life for a person to safeguard is Tawheed. Tawheed is paradise.

Happiness is attained through fulfilling the rights of Allah (سبحانه وتعالى), of which are performed at the expense of the desires of your Nafs (i.e., physical comfort, sleep, etc.).

For example, a person slept in the last hours of the night while Allah (سبحانه وتعالى) wants for us to stand the night in prayer/supplication, asking Him (all your needs), and praying the obligatory prayers in their appropriate times, and so forth.

And from the happiness of a believer is his ability to be pleased with Allah's decree; We believe in Emaan and Qadr.

Listen to this saying from an actor who repented. Actors are from the most corrupt people on the face of the earth. Listen to what this actor said, and [know that] the happy one is he who reflects and derives lessons from other than himself: "I was looking for happiness. I searched for it within the profession of acting, however I did not find it. And I pursued attaining an abundance of wealth, yet I still did not find happiness (he assumed like many of us do, that happiness is found with wealth).

I sought fame (many people kill themselves to attain fame, losing their religion, their honor, and wealth for the sake of seeking fame), and was granted an abundance of it, but I still did not find happiness. And I travelled around the world for a long time, and I still did not find happiness.

People see me smiling, and they assume I'm happy (this is the reality of such people that we see such as celebrities, actors, and singers, etc.). However, in reality, I'm suffering inwardly a great deal – no happiness. In conclusion, verily, I did not find contentment except after returning to Allah."

What a saying! Wisdom! This is a principle given to us by this actor who repented – And Allah told the truth before this actor.

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest.
[Surat Ar-Ra'd: 28]

Happiness is acquired through beneficial knowledge, a person should covet the true beneficial knowledge, and the sincere righteous actions – seeking only Allah's Pleasure.

Happiness is through fear of The Sublime, and acting upon that which was revealed, and being pleased with what little one has, and preparation for the day of departure.

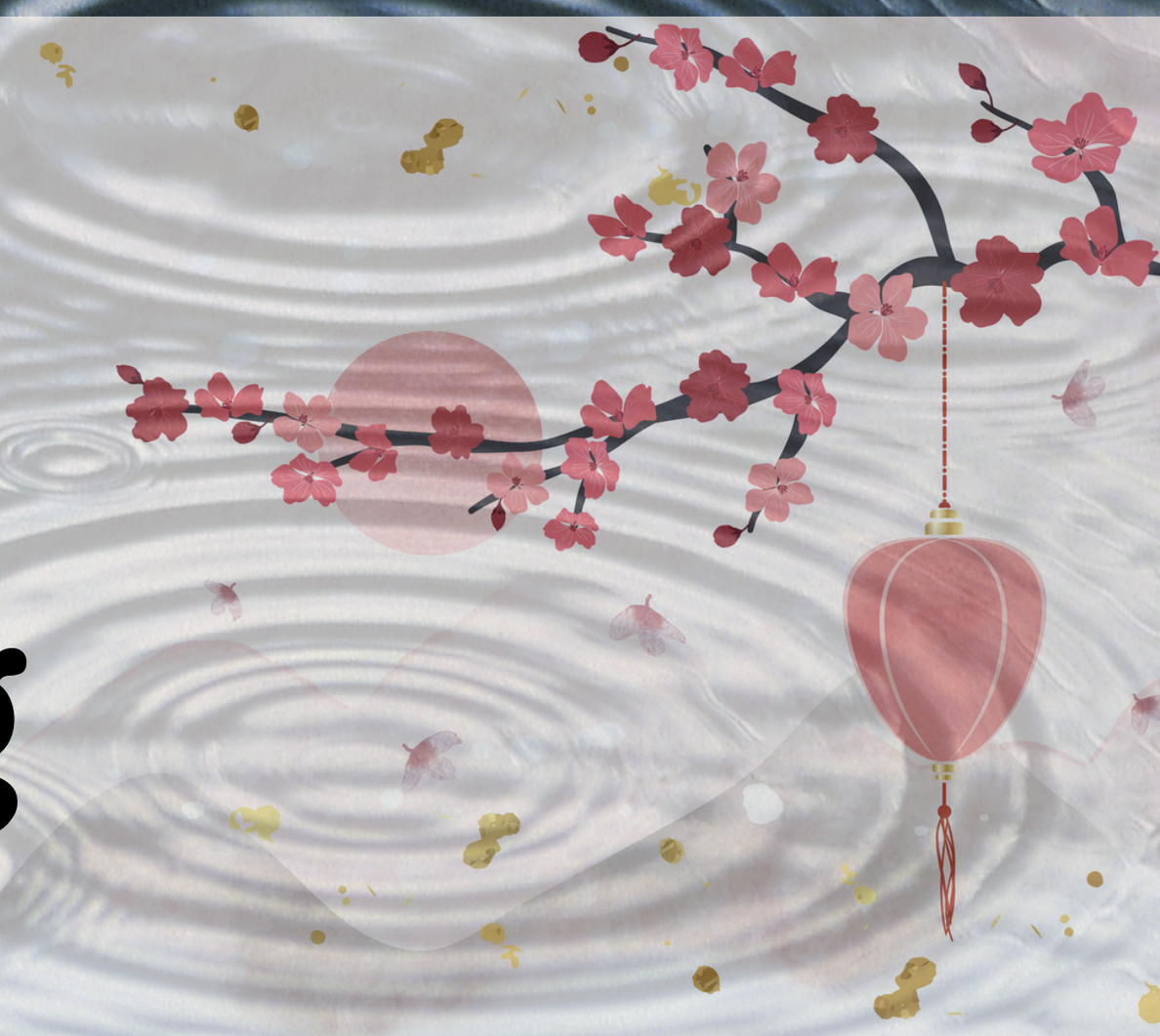
And this, by Allah, is the secret to happiness.

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Duā, All the Praises and Thanks be to Allah, the Lord of the Worlds

THE END.

Tears of the God-Fearing

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM



ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides, then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

And I bear witness that Muhammad (صلى الله عليه وسلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

As for what follows:

Verily, the most truthful of speech, is The Speech of Allah (سبحانه وتعالى). And the best guidance, is The Guidance of Muhammad (صلى الله عليه وسلم).

And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Our topic today concerns: “The tears of the ones fearful [of Allah] are the most precious tears, and the weeping of Al-Mukhbitin (those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism) is the most beautiful [form] of weeping.”

Today we will discuss weeping from Khashyah of Allah, i.e., someone who cries from fear and humility toward Allah, hoping to meet Him, and a strong desire for Jannah.

Crying from fear and humility toward Allah is something very praiseworthy, and has many merits. The sincere weeping that is a result from fear and humility toward Allah, fear from His punishment, fear from our various accumulated sins we commit

It is also from the yearning we feel to Allah (سبحانه وتعالى) and desiring what He (سبحانه وتعالى) has [in store for us from] eternal bliss and gardens of pleasure.

However the condition for this, is that one must be truthful in his heart, sincere to Allah. It’s nothing like the love for fame, or showing off. Crying from fear and humility toward Allah (سبحانه وتعالى) is from the greatest matters that Allah (سبحانه وتعالى) loves.

The most precious and loved tears to Allah (سبحانه وتعالى) are, as it was reported that the Messenger (ﷺ) said (there are many Ahadith regarding this matter):

Nothing is dearer to Allah than two drops and two marks, a drop of tears from fear of Allah and a drop of blood shed in Allah's path (i.e., fighting in the path of Allah, as it results in wounds and death)."
[Tirmidhi 1669]

Verily weeping from the fear of Allah is amongst the greatest and most eminent blessings. And these tears are usually a result of having a soft heart. The heart of a believer is soft, due to their Emaan. If Emaan increases in one's heart then their heart is soft, they fear Allah more and are humble to Him (سبحانه وتعالى).

I seek refuge in Allah from Satan the accursed. In the Name of Allah, the All-beneficent, the All-merciful.

Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide.
[Surat Az-Zumar: 23]

It is a matter of guidance from Allah (سبحانه وتعالى), as a result of increased obedience to Him and righteous actions. Allah (سبحانه وتعالى) guides a believer to this fear and humility toward Him (سبحانه وتعالى).

'Abdullah bin Ash-Shikhir (رضي الله عنه) reported: "I came to Messenger of Allah (ﷺ) when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle."
[Shama'il by Tirmidhi 323]

This was because of the intense weeping. Al-Marjal is a kettle, when it reaches a high temperature it boils and makes a sound. This was how the Messenger (ﷺ) was, it sounded as such due to his (ﷺ) intensive weeping.

Weeping from fear & humility toward Allah is among the most worthy, excellent actions - it has a great reward with Allah (سبحانه وتعالى). And no one is able to acquire this (crying) except he who is guided by Allah (سبحانه وتعالى), like we mentioned from the Ayah previously:

That is the guidance of Allah.
He Guides therewith whom He pleases...

A person who draws nearer [to Allah] with obedience [to Him], is granted this level [of humility and fear of Allah]. That is the guidance of Allah. He Guides therewith whom He pleases. If a person wishes to increase in obedience to Allah & [righteous] actions, Allah (سبحانه وتعالى) will reward him for that and grant him this blessing.

No one is able to attain this except he who is guided by Allah among the people of good, who are near to Allah by virtue of [committing] every righteous action, like the one whose tongue is persevering in the remembrance of Allah (سبحانه وتعالى). They embark towards every good action, there is no good action except that they have a part in it.

The Messenger (ﷺ) said in a Hadith, regarding those who weep from fear & humility towards Allah and their reward [for this act], "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder..."
[Tirmidhi 2311]

And does the milk ever return to the udder? No, meaning Allah (سبحانه وتعالى) promised us that whoever has this fear and humility towards Allah, and it results in tears, then Allah (سبحانه وتعالى) will reward them.

There was an eminent companion, named Ka'b Al-Ahbār (رضي الله عنه), he was a Rabbi from the Jews who accepted Islam (رضي الله عنه). He said, "For me to cry from the fear of Allah, such that my tears flow down my cheeks, is more loved to me than giving charity in my weight in gold."

He knows [the merits of weeping out of fear & humility toward Allah], because he was a Rabbi who accepted Islam, and was amongst the Sahabah (رضي الله عنهم). Another Sahabi would weep, and wipe his face/cheeks with his tears. So it was said to him: “Why do you wipe your face with your tears?”

When we cry we wipe our tears away (not wipe our face with it), however this Sahabi would wipe his face with his tears to spread it on his face. He said, “It was said to me that the tears of fear & humility toward Allah do not seize any part of the body, except that it is made forbidden for Hellfire.”

So by virtue of this, this Sahabi (رضي الله عنه) would wipe his body with his tears. Tears of the humble & fearful of Allah are a result of a soft heart that resonates with the remembrance of Allah, righteous actions, and an enormous love for the mercy of Allah, this is a heart that is humble and fearful of Allah (سبحانه وتعالى).

And that which increases fear and humility towards Allah is reading Qur’an, however it must be done with contemplation and pondering [over its meaning]. Also, sitting with righteous people, for example a righteous friend. And always having one’s tongue remember Allah - like how the Messenger (ﷺ) would remember Allah in every situation.

A [soft] heart is always remembering the punishment of the grave, the punishment of Allah, meeting Allah, the hereafter, encountering Allah (سبحانه وتعالى) on the Day of Judgement with all our deeds arranged in front of us. The soft heart is always remembering death, remembering that a person will be laying in his grave alone.

You have left me alone against this grueling torment!
A person will be buried alone, only taking with him his deeds. He will be held accountable [for the actions he committed in this life], alone! And two angels will descend upon him and ask him (questions that determine his state in the afterlife).

[To soften your heart, spend time with] A righteous, God-fearing friend who guides you to good always, [such as] reading Qur'an with contemplation and pondering over its meaning most importantly, always holding oneself accountable, always repenting and seeking forgiveness,

The Messenger (ﷺ) would seek forgiveness from Allah (سبحانه وتعالى) one hundred times daily, and this is the Messenger! And the best form of Istighfar, is that which destroys sins is:

Astaghfirullāha alladhi lā ilāha illā
huwa 'al-ḥayyal-Qayyūma wa atūbu ilayh
I seek the forgiveness of Allah, Whom there is none worthy of worship except Him, the Living, the Eternal, and I repent to Him.

Memorize this, and remember Allah always and forever, your tongue must always be moist with the remembrance of Allah (سبحانه وتعالى). Narrated 'Aisha (رضى الله عنها): Allah's Messenger (ﷺ) used to mention Allah's Name (praise Him) at all times.
[Bukhari 214, Muslim 373]

Holding oneself accountable, increasing in the supererogatory worships, anything [good] you do, Allah increases your rank in Jannah, for Jannah is of a hundred levels. Choose your level according to the deeds you perform.

The Messenger (ﷺ) said, "No one enters paradise but by the mercy of God most high."[Meaning] we do not enter paradise [solely] because of our actions, rather it is the mercy of Allah.

Choose your level in Paradise according to the deeds you perform, like increasing in the supererogatory worships, Istighfar, contemplating the enormous dread of the Day of Judgement, the crowds of people that will gather, and how everyone will be exposed and stand in front of Allah...

Another thing that softens the heart is wiping over the head of an orphan, kissing one's children, playing with them, and being good to the wife. We are good to others yet we neglect the children and wives, and treat them harshly.

Among the most important things to soften the heart is that one is good with his family (good companionship, good treatment), he plays with his children kindly, kisses them, is affectionate with them, likewise the spouse. For the only befitting way to treat one's spouse is with good.

'Uthman Ibn 'Affan, the eminent companion (رضي الله عنه), the one who bought his [place in] Jannah, [It is reported] that the Messenger said about him (due to his generosity for the sake of Allah): 'Whatever 'Uthman does after today will not harm him.' (رضي الله عنه)
[Tirmidhi 3701]

'Uthman told that when he stood over a grave he would weep so sorely that the tears moistened his beard. Someone said to him, "We mention paradise and hell, but you do not weep, yet you are weeping at the grave?"

He replied that Allah's Messenger (ﷺ) said, "The grave is the first stage of the next world; if one escapes from it (meaning if one's abode is paradise) what follows is easier than it..."
[Ibn Majah 3461]

Meaning the hard part is over. So this Sahabi (رضي الله عنه) would frequently, intensely weep, bitter tears over the grave. We prepare ourselves for houses, vacations, and cars - but we should never forget the grave. Every one of us will descend into the grave one day.

[It is reported that] The Messenger (ﷺ) said, "I have never seen a sight as horrible as the grave."

So we should prepare for the grave, always and forever, prepare with the remembrance of Allah.
[Bukhari 431]

Your tears have been exhausted from your eyes, so take from the eyes of another whose tears are abundantly flowing.

Who will loan you their eyes so you may cry [tears] from them? Have you seen an eye borrowed for its tears before?

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Duā, All the Praises and Thanks be to Allah, the Lord of the Worlds

THE END.

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

The path TO BE A Wali

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides, then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

And I bear witness that Muhammad (صلى الله عليه وسلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

As for what follows:

Verily, the most truthful of speech, is The Speech of Allah (سبحانه وتعالى). And the best guidance, is The Guidance of Muhammad (صلى الله عليه وسلم).

And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic of discussion is with regards to:
How do I become a Wali of Allah?

The ultimate desire of a believing slave, is that he reaches the status of becoming a Wali of Allah.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

No doubt! Verily, the Awliya' of Allah [I.e., those who believe in the Oneness of Allah & fear Allah much (abstain from all kinds of sins & evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.

Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).

For them are glad tidings, in the life of the present world (i.e., righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success.
[Surat Yunus: 62-64]

It is the highest aspiration, for each one of us, to be among the Awliya' of Allah (سبحانه وتعالى). And when the slave reaches this high status and sublime state, [and from the reasons it is so], is that Allah has promised His Awliya that He will declare war against their enemies.

So if you are a Wali of Allah, Allah (سبحانه وتعالى) will protect you and declare war against your enemies. No one, whoever they are, will be able to harm you. What is greater than this grand [status], [that is] for a slave to be a Wali of Allah?

After this, if a person is a Wali of Allah, he will not be afraid of anyone. If Allah is with you, how can you fear anyone [else]? Allah (سبحانه وتعالى) promised and declared war against whoever desired harm for you [if you are a Wali]. And Allah (سبحانه وتعالى) will give you everything you desire, and respond to every supplication you make.

Allah (سبحانه وتعالى) said in a Hadith Qudsi: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him.

And when I love him, I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if heasks My Protection (refuge), I protect him."
[Al-Bukhari]

Look at this Hadith, in which Shaykh Al-Islam Ibn Taymiyyah (رحمه الله تعالى) said regarding it, 'It is the most noble Hadith narrated [regarding] the virtues of [being amongst] Al-Awliya.'Truly. For [it details how] the door is open for every person who desires to be among the Awliya of Allah.

Whoever desires to reach this lofty rank is able to, by drawing nearer to Allah. Allah (سبحانه وتعالى) obligated the mandatory acts of worship, [when you fulfill them] He loves you for that, and His love toward you will increase the more you increase from the Nawafil (supererogatory acts).

[From the Nawafil, is] If you say SubhanAllah, this is from the Nawafil. You pray two units of prayer, this is from the Nawafil. You fasted Monday or Thursday, this is from the Nawafil, you performed another Hajj, this is from the Nawafil.

Anything extra [from worship] other than what Allah (سبحانه وتعالى) ordained upon you is considered amongst the Nawafil. The more you increase from these Nawafil, the more Allah (سبحانه وتعالى) will increase His love toward you.

If you say, Alhamdullilahi Rabbil-'Alamin, Allah's (سبحانه وتعالى) love toward you increases, and so on and so forth. Meaning, the door is open for every slave who desires to be among the Awliya' of Allah, to reach this status.
A high status, a sublime level!

If a person reaches this status of being among the Awliya' of Allah, verily Allah will bestow His bounties generously, He will answer every supplication he makes. 'And if he asks (something) from Me, I give him and if he asks My Protection (refuge), I protect him.'

Many Sahabah and people from amongst us, and perhaps even you, have had their supplication answered when they draw nearer to Allah (سبحانه وتعالى). Like Al-Baraa' Ibn 'Azib, and Sa'd Ibn Abi Waqqas, may Allah be pleased with them and all the Sahabah, their supplications were always answered.

So who is the Wali of Allah? It is he who knows Allah. You know that Allah is Al-Rahman (the Most Beneficent), He rose over the Throne (in a manner that suits His majesty), you [must] know where Allah is.

[The Wali] is the one who knows Allah, knows that He (سبحانه وتعالى) has Names, Attributes, and He ordained actions upon us, and commanded us, and forbade us - everything Allah (سبحانه وتعالى) loves we love, and everything
He hates we hate.

This, is what Allah (سبحانه وتعالى) commanded for us, [and he who fulfills these commands] is the Wali of Allah. In addition to knowing Allah, one must be sincere towards Allah, for if actions are not purely sincere for Allah's (سبحانه وتعالى) sake, Allah rejects them. The sincere one to Allah has no [desire] to show off [or seek] fame.

'Allah does not accept any deed, except that which is purely for Him, and seeking His Face.'
[Nasa'i 3140]

Allah (سبحانه وتعالى) wants for us to perform our actions purely for His sake Alone. And likewise to not take parterns with Allah regarding his Decision and Rule, no matter who they are. This is the path for a slave to become among the Awliya' of Allah (سبحانه وتعالى).

And if Allah (سبحانه وتعالى) loves you, He will protect you from every [evil] plot, and every evil matter. And He will prevent you from being harmed, and He will make you successful, and direct you to all good, and He (سبحانه وتعالى) will defend you.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Satan].
[Surat Al-Hajj: 38]

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Dua, All the Praises and Thanks be to Allah, the Lord of the Worlds

THE END.

SHAYKH MUSA JIBRIL

MAY ALLAH PRESERVE HIM

SUFFICIENT FOR YOU IS *Allah*

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides, then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

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O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

As for what follows:

Verily, the most truthful of speech, is The Speech of Allah (سبحانه وتعالى). And the best guidance, is The Guidance of Muhammad (صلى الله عليه وسلم).

And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic concerns: 'By Allah you have no one but Allah, so sufficient is He for you in all your affairs.'

If trials and tests have heightened upon you, and calamities have become more difficult, and [your] trials have become too much for you [to bear], and if your enemies have increased their effort to strike fear in you, and if life has been made difficult, and finding a job/rizq has been made difficult, or your illness has become more difficult [to bear]. And if there is a difficulty of deprivation in this life, scarcity of wealth, and a lack of a desire to live. If there is an abundance of stress and grief, and loss has encompassed you from every angle, and distress has surrounded you from all angles, and the world - in all its vastness - has become constrained upon you; What is the solution, treatment, and cure [for all this]?

It is finding refuge in, and relying on Allah (سبحانه وتعالى). There is no solution except this.

O owner of distress, your stress will be put at ease. Rejoice, for the One who brings you relief is Allah. Desperation sometimes tears its owner apart. But despair not, for verily Allah is sufficient [for you]. Allah will decree after this hardship, a beautiful ease. Do not be disheartened, for verily Allah is The Creator (i.e., The Creator of problems and their solutions). If you have been tested, put your trust in Allah and be pleased [with what He decreed for you]. For the one who will relieve you from it, is Allah. By Allah you have no one but Allah, so sufficient is He for you in all your affairs.

The one solution is [found] only through reliance upon Allah. Reliance upon Allah alone is not sufficient, one must also take into consideration the necessary means. A person must rely upon Allah after taking the necessary means.

Reliance (Tawakkul) upon Allah is having Husn Dhann in Allah (good thoughts concerning Allah), and having trust in Him in all your affairs. Reliance upon Allah (سبحانه وتعالى), it is the only path [for you to take as a believer], at all times, in all catastrophes, in every difficult situation in front of you, there is no path except this.

However, it is upon you to take the necessary means. [It's reported that] A man came to the Messenger (ﷺ) saying: "O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah? "The Prophet (ﷺ) said: "<i>Tie her and trust in Allah."
[Tirmidhī 2517]

Tie your camel, and then put your trust in Allah (سبحانه وتعالى). The foundation for one achieving their goal consists of two matters, reliance upon Allah (سبحانه وتعالى) and taking the necessary means. Reliance upon Allah is an action of the heart. We must exert our utmost effort to purify our heart from filth.

All matters of religion are attached to the heart. If the heart is aright the person and body follow suit. Reliance is casting oneself between Allah's Hands, prostrating a long and deep prostration, in which you ask Allah - putting all your trust in Him, leaving your affairs to the King of all kings, asking him, after you've taken the necessary means.

Surrender to Allah all your affairs, surrender them to The One who controls all the affairs [of this world]. Nothing happens except with the Command, Permission, and Will of Allah. It is upon us to surrender to Allah and His Decree.

Ibn Al-Qayyim (رحمه الله) said: ‘Reliance upon Allah is half of one’s religion.’ This [means] it is a important matter. [Having] reliance upon Allah is from the character of a Muslim, and even a praiseworthy rank from the ranks of [having] Tawheed, for it’s a part of Tawheed and a condition of Emaan.

And Allah (سبحانه وتعالى) commanded towards it in the Qur’an, not in one Ayah, but seven - in which He commands [His slaves] to have complete reliance on Him, and praises the ones who have complete reliance on Him (سبحانه وتعالى).

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (I.e., the Verses) increases their Faith; and they put their trust in their Lord (Alone).
[Surat Al-Anfal: 2]

And they put their trust in their Lord (Alone). These are the people who have true reliance upon Allah (سبحانه وتعالى). They will have whatever they desire in this life, and in the hereafter they will enter Paradise with no accountability nor punishment. Rather, they will be resurrected from their graves and skip the horrors of the Day of Judgement, no scales, no books, nothing!

Again, those who have full reliance upon Allah (سبحانه وتعالى) will enter Paradise with no accountability. O Allah make us of them! Ameen. Verily they will hastily go forth to Paradise. What bounty is greater than this? Indeed, this is a great bounty. This is all a result of one relying upon Allah (سبحانه وتعالى), as well as taking the necessary means.

[It is reported that] The Messenger (ﷺ) said: Seventy thousand men of my Ummah would enter Paradise without rendering account. They (the companions of the Holy Prophet) said: Who would be those, Messenger of Allah? He (the Holy Prophet) said: They would be those who neither practice charm, not take omens, nor do they cauterize, but they repose their trust in their Lord. [Muslim 218b]

The more a person relies upon Allah and puts their trust in Him, the sooner the relief, victory, and good will come - in this life and the next. This is the reward for one who truly relies upon Allah.

There is no matter you desire in this life except that you should precede it with two things. Everything you want, marriage, applying for a job, children, everything you desire, must be preceded with 1) taking the necessary means, and 2) having reliance upon Allah (سبحانه وتعالى).

If you do so, then Allah (سبحانه وتعالى) will answer your prayer. The Messenger (ﷺ) said, in a Hadith narrated by Mu'adh ibn Jabal (رضي الله عنه): "If you truly put your trust in Allah, He would provide for you as He provides for the birds; They go out with empty stomachs and come back with full stomachs."
[Ahmad 370]

In the morning the bird has no food, she leaves to a certain area to look for food, and she comes back at night full. Whoever wants something from Allah (سبحانه وتعالى), anything, in this life or the next, then let him take the necessary means then put his trust in Allah (سبحانه وتعالى).

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Dua, All the Praises and Thanks be to Allah, the Lord of the Worlds

THE END.

FINDING Allah

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

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And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic concerns: Whoever has found Allah, has found everything. And whoever lost Allah, has lost everything. How great is this virtuous honor and prestige. Indeed it is a very high status. [That] Allah (سبحانه وتعالى) takes the believer as a Wali, and Aids you in all of your affairs. For if you truly know Allah [then] He will Safeguard you and save you in times of calamities, tribulations, and distress.

[So We answered his call] and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness).
[Surat Al-Anbiya: 88]

If a person truly came to know Allah (سبحانه وتعالى), He (سبحانه وتعالى) says in the Hadith Qudsi [regarding this type of person]: "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him & then would make an announcement in the Heavens: 'Allah has loved so and-so, therefore, you should love him also.' So all the dwellers of the Heavens would love him, & then he is granted the pleasure of the people on the earth." [Bukhari 7485]

The Heavens are filled with Angels. In the Seventh Heaven, there is Al-Baytul Ma'mur. Since the beginning of all creation, this Masjid is visited by 70,000 Angels every day. They pray in it once and they never return back to it. So how many angels will [be called to] love so and so, whom Allah loves?

In addition, the people of earth will also be pleased with him. [And it all begins] with Allah loving him. So if Allah (سبحانه وتعالى) loves you He will take you as a Wali, and He will aid you in all your needs, all your affairs, and He will guide you to the path of good, and grant you success in attaining all good.

He who loves Allah is the one who has found Allah. Meaning, a person must know Allah (سبحانه وتعالى), fear Him, and he must fulfill the commitments of Taqwa (Fear of Allah and piety toward him). Taqwa is not words you speak, one must truly fulfill the commitments of Taqwa, like worshipping Allah as if you see Him.

Whoever manifests these conditions [of knowing Allah] within himself, he will see Allah's promises materialize before him, for verily, Allah never breaks His promise. Allah (سبحانه وتعالى) says:...And My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him.
[Al- Bukhari]

Allah's love for you will not cease. It will persist and increase with your constant obedience toward Him. A person is persistent with acts of obedience toward Allah, and the more you increase of them the more Allah's love increases toward you.

The love of Allah toward His slaves varies, it is not one level. Allah's love for His slave is based on their nearness to Him (سبحانه وتعالى). Allah loves and hates, these are from the
many attributes of Allah that cannot be confined [to one number], likewise His names (سبحانه وتعالى). Allah Loves, and He taught us to love, like His (سبحانه وتعالى) saying: Say (O Muhammad (ﷺ) to mankind): "If you (really) love Allah then follow me (I.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."
[Surat Aal-'Imran: 31]

This is a lesson for us on how to love. When Allah loves a person, this is the greatest form of love.

Verily, those who believe and world needs of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).
[Surat Maryam: 96]

If Allah is with you, He enriches you, even if you are poor, and He honors you even if you have no tribe or people or family, and He delights you without any people or close relationships, and He (سبحانه وتعالى) brings you happiness until your heart is fully enriched.

And He enriches you until you travel this earth as if you completely own this Dunya and everything in it, as if you are in paradise. Ibn Taymiyyah (رحمه الله تعالى) said, ‘Whoever does not enter the paradise of this life does not enter the paradise of the hereafter.’

There is a paradise in this life, it is a happiness in the heart. The most precious things lie within the heart of a person. His body treads this earth, yet his heart and soul hangs in the heavens with Allah (سبحانه وتعالى). This is the life of Al-Muttaqin (those who fear Allah and obey Him), the ones loved by Allah (سبحانه وتعالى).

If Allah (سبحانه وتعالى) loves a slave, He takes you out from the shadows of sin to the honor of Taqwa. Taqwa is that a person worships Allah as if he sees Him. He will defend you in all your affairs as He says, and Allah never breaks His promise:
Truly, Allah defends those who believe.
[Surat Al-Hajj: 38]

He will open your chest to Emaan. Emaan has a sweetness, delight in its taste! Your body treads this earth while your heart is hanging in paradise, this is the happy life.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Dhulm (wrong I.e., by worshipping others besides Allah), for them (only) there is security and they are guided.
[Surat Al-An'am: 82]

Allah will give you security not only in this life, but the next. The greatest terror (on the Day of Resurrection) will not grieve them, they will not be afraid on the Day of Judgement like the rest of people. You will be secure in this life and the next.

This is from the greatest blessings, Allah will take you as an ally, love you, grant you victory, and aid you. Allah always takes the righteous slaves as His allies. Allah (سبحانه وتعالى) promised to save us. Not just the Messengers, rather those who follow them as well. Like those God-fearing believers who found Allah.

Whoever found Allah, has found everything. Having a pleasant life and security is a priceless blessing. {...And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness).}
[Surat Al-Anbiya: 88]

He will deliver you from stress, grief, distress, depression, destitution, and a constrained chest.

If Allah (سبحانه وتعالى) loves a believing slave, He will send with you Angels that will incite you to do good, protect you, safeguard you. They will incite you a great incitement to good, and they will keep you steadfast upon the straight path, and the manifest truth. This is Allah (سبحانه وتعالى).

(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed."
[Surat Al-Anfal: 12]

Allah keeps firm those who believed. He sends these Angels to incite you to acts of obedience, acts of good, motivating you to do good - even [when it comes] to waking you up from your dream. If you are from the people that stand in the last third part of the night when Allah descends
to the lowest heaven and calls:

“Who supplicates Me so that I may answer him? Who asks Me forgiveness so that I may forgive him?” Every last third of the night, until Fajr. These angels will awaken you in your dream so you may get up from your place of slumber and answer Allah’s call. Their sides forsake their beds.
[Surat As-Sajdah: 16]

Not only that, they also wake a person up during their heedlessness, for example when a person is heedless of his duties toward Allah [they push them] to fulfill their duties. Allah directs you in your crucial life decisions, and He guides you to the correct path.

So, who is there who can help you but Allah?
By Allah there is no one and nothing.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

Allah is the Wali (protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya’ (supporters and helpers) are Taghut [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.
[Surat Al-Baqarah: 257]

Whoever found Allah, has found everything.
And whoever lost Allah, has lost everything.

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Dua, All the Praises and Thanks be to Allah, the Lord of the Worlds

THE END.

Being Thankful

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

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O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

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And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic concerns: Whoever does not thank [Allah] for His blessings, then he has made himself susceptible to it losing it. And whoever thanks [Allah] for His blessings, has indeed shown it its due respect

And thanking Allah (سبحانه وتعالى) [is insurmountable in worth, given] His blessings that cannot be counted. [Thanking Allah is] One characteristic from the characteristics of Allah's slaves who are among Al-Muttaqin - who are very few - those who truly fear Allah, as Allah (سبحانه وتعالى) said: But few of My slaves are grateful.
[Surat Saba': 13]

If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you.
[Surat Az-Zumar: 7]

Allah (سبحانه وتعالى) is pleased with the thankful slave. And [attaining] the pleasure of Allah (سبحانه وتعالى) is linked to thanking Him and praising Him. Whenever a slave thanks his Lord, he earns Allah's pleasure. Not only that, but the blessing will increase. If the slave is thankful to his Lord, He will increase the bounty and bless it.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e., disbelievers), verily! My Punishment is indeed severe." [Surat Ibrahim: 7]

If a believing slave is thankful for Allah’s blessing, He (سبحانه وتعالى) has made a promise upon Himself to increase it and bless it. And whoever is ungrateful for the blessing, denies it, and does not thank Allah for it, there is no doubt Allah’s (سبحانه وتعالى) punishment is severe. The ungrateful slave inevitably causes his blessing to be spoiled.

And beware of the punishment of Allah (سبحانه وتعالى), and beware of denying the blessings which cannot be thanked enough for. It is from Allah’s (سبحانه وتعالى) attributes that He is pleased and angry. If He is angry, He avenges, and He converts the blessings into that which brings sorrow. And transforms His bounties into trials, this is how the ungrateful one is requited.

The ungrateful one that denies the blessings of Allah and doesn’t give it its due thanks, Allah (سبحانه وتعالى), will take it from him.

If you have a blessing then nurture it, for sins discontinue blessings. And appreciate it by obeying the Lord of the slaves, for He is quick to avenge. And beware of committing oppression as much as you can, for the oppression of people is severely detrimental.

The blessing is always connected to gratitude. If a slave wishes for it to persist then he should be grateful for it, and doing so will increase it. If a person thanks Allah (سبحانه وتعالى) for it, Allah (سبحانه وتعالى) promised to increase it.

So as long as you are thankful for it, it will remain, be blessed, increase, and will persist and always endure. And the increasing and blessing of it will not cease from Allah until the slave ceases his gratitude.

The principle we know of is:‘If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings).’ And Allah (سبحانه وتعالى) does not break His promise. Verily Allah is King and Owner of Dominion, the Handler of all affairs, the Settler of the slaves’ affairs in however, way He pleases.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

Say (O Muhammad (ﷺ)): “O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.
[Surat Aal-Imran: 26]

Thanking Allah (سبحانه وتعالى) for His blessings that cannot be counted, is a great status and lofty rank. Allah loves to be praised. Ibn Mas’ud (رضى الله عنه) said: “None loves one's own praise more than Allah, the Exalted and Glorious, does. It is because of this that He has praised Himself...”
[Bukhari 4634, Muslim 2760]

So, Allah (سبحانه وتعالى) loves to be praised and thanked.
Allah (سبحانه وتعالى) ordered Dawud (عليه السلام): “Work you, O family of Dawud (David), with thanks!”
[Surat Saba: 13]

It was narrated that there was not a single member of the house of Dawud (عليه السلام) at that time, expect they were standing in prayer to Allah, bowing, or prostrating, or remembering Allah, or fasting around the clock.
There was always someone from his
offspring remembering Allah.

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There was always someone from his
offspring remembering Allah.

Our beloved, the Messenger (ﷺ), was a thankful slave. Narrrated by ‘Aisha, the Mother of the Believers (رضي الله عنها), in the Sahih Hadith: <i>“The Prophet (ﷺ) used to offer prayer at night (for such a long time) that his feet used to crack.” (i.e., they used to rip, swell up, and bleed)

‘Aisha then said: "O Allah's Messenger (ﷺ)! Why do you do it while Allah has forgiven you your faults of the past and those to follow?" He taught us a principle, saying, <i>"Shouldn't I love to be a thankful slave (of Allah)?” (ﷺ).
[Bukhari 4837]

For Ahlus-Sunnah Wal-Jamā’ah, Emaan has three pillars: Saying of the tongue, belief in the heart, and acting upon the pillars [with your limbs]. And likewise thanking Allah has three pillars, acknowledging (the blessing) in the heart, thanking [Allah for the blessing] by the tongue, and using this blessing in the obedience of Allah.

You acknowledge in your heart that you have no blessing except with the favor and generosity of Allah. Always thank Allah, like the Messenger (ﷺ):

Alḥamdu lillāhi `alā kulli ḥāl.
(Praise be to Allah in all circumstances)
Alhamdu lillāhi ‘l-ladhī aṭ`amanī hādhā, wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah
(Praise is to Allah Who has given me this food, and sustained me with it though I was unable to do it and powerless)

Alḥamdu lillāhi ‘lladhi bi ni`matihi tatimmuṣ-ṣāliḥāt.
(Praise is to Allah Who by His blessings all
good things are perfected.)
Al-ḥamdu li-llāhi rabbi l-‘ālamīn
(All praise belongs to Allah, Lord of all the worlds)

This is being thankful by the tongue. Always perfecting praise to Allah, glorifying Him, being sincere to Him, and speaking about his favors [upon you], and using your limbs in the obedience of Allah - like making Wudu’, praying, bowing, prostrating, etc.

These are the three pillars of thankfulness to Allah. The blessings Allah [bestowed] upon His slaves will remain being neglected [by most], as we are not able to comprehend and appreciate it [as it should be].

For example, the blessing of eyesight, how important is it to us? The only one who will be able to recognize its weight as a blessing is the one who lost it. The blind one who walks with a red walking stick, this is the one who realizes the blessing of eyesight.

So look at the plentiful blessings Allah bestowed upon us, that cannot be counted. Allah gave them to us, so it is upon us to thank Him (سبحانه وتعالى).

In addition, another form of thankfulness to Allah is the prostration of thankfulness. A person prostrates [to Allah] out of gratitude when a blessing is revealed to them, or when they or the Muslims have been averted from a catastrophe, it is then the prostration of thankfulness is performed.

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Dua, All the Praises and Thanks be to Allah, the Lord of the Worlds.

THE END.

Arrogance

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides, then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

And I bear witness that Muhammad (صلى الله عليه وسلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

As for what follows:

Verily, the most truthful of speech, is The Speech of Allah (سبحانه وتعالى). And the best guidance, is The Guidance of Muhammad (صلى الله عليه وسلم).

And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic concerns: If people pondered upon what was in their stomachs, no one, young or old, would feel arrogance.

Arrogance is a depraved disease that is widespread, whose consequences are catastrophic. Not only in this life but in the hereafter.

Arrogance is also from the major sins, whoever is afflicted with it, then Allah has sent him to the abyss of ruin, and [for him is much] doom in this life and the next. And it is from the first sins committed, that went against Allah's (سبحانه وتعالى) right, and He was disobeyed with.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).
[Surat Al-Baqarah: 34]

Arrogance is a disease that degrades and humiliates its owner, and belittles him in front of Allah (سبحانه وتعالى), and the people. Also [it causes one] to be lesser in the eyes of people nor will anyone respect him, and Allah will be hateful and angry [toward the him], and curse him as He cursed Iblis. And Allah (سبحانه وتعالى) will banish him from His mercy.

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

(Allah) said: “O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?” [Iblis] said: “I am better than he, You created me from fire, and You created him from clay.”

(Allah) said: “Then get out from here, for verily, you are outcast. And verily! My curse is on you till the Day of Recompense.”
[Surat Sad: 75-78]

Arrogance is one of the main reasons [for one] to enter Hellfire and abide therein eternally, [likewise] of being prohibited from Paradise, for the path to Paradise is obedience toward Allah (سبحانه وتعالى) in everything He commanded from worship. Ibn Mas’ud narrated in a Sahih Hadith [Muslim 91] [that the Messenger (ﷺ) said]: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.

A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Prophet) remarked: <i>Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people.

Allah will elevate the rank of the one who his humble and uplift him. The more a person humbles himself, the more Allah (سبحانه وتعالى) elevates him. He will earn [Allah’s] love and pleasure, as well as the love and pleasure of the people around him.

In the Hadith Qudsi narrated by the Messenger (ﷺ) about his Lord (سبحانه وتعالى): “Whoever humbles himself before Me like that” – and he turned his palm down towards the ground like that, very close to the ground - “<i>I will raise him in status like this” - and he turned his palm up towards the heaven and raised his hand like that.
[Musnad Ahmad 309]

[Having] Arrogance is a despicable attitude and lowly for the human standard. Nothing is a worse or nastier attitude than the one clinging onto arrogance, wearing it, preserving it, compelled to use it against others - for he sees himself better than everyone else, superior in level and rank.

In addition, the arrogant one always rejects the truth, doesn't want it, belittles the people, and sees himself better than them. He has forgotten that he is the son of dirt (i.e., he was created from dirt).

O one who displays arrogance, captivated by his image, look at your final state in which you will inevitably rot [as a corpse].If people pondered upon what was in their stomachs, no one, young or old, would feel arrogance.

Is there anything more honored in the son of Adam than the head? Yet it is stricken with five disposals of waste. A nose that gushes [snot], and ears with a foul odor, and eyes that secret white substance, and teeth that salivate.

O son of the dirt, [who will inevitably] be consumed by the dirt tomorrow (i.e., you began from dirt and your end is dirt), humble yourself, for you will be eaten (by the Earth and the maggots when you lay in your grave).

The arrogant one is one who glorifies himself, seeing himself in a beautiful and perfect image, and takes an interest in himself, and sees that no one compares to his beauty, wealth, rank, lineage, or anything else.

These attributes of having pride in oneself and self glorification are [only] from the [rightful] attributes of Allah (سبحانه وتعالى), that He specified for Himself with no other. They belong to Him Alone (سبحانه وتعالى).

There are many types of arrogance, and the worst and lowest of them is being arrogant against Allah, just as Pharoah did [saying]: "I am your lord, most high." So Allah, seized him with punishment...
[Surat An-Nazi'at: 24-25]

And Nimrod that said: “I give life and cause death.”
[Surat Al-Baqarah 258].

This is arrogance against Allah (سبحانه وتعالى) and His Messenger (ﷺ), [just like] when the head of the hypocrites - Ubay Ibn Salul - said to him: 'Don’t come to us during our gatherings. If we need you we’ll come to you.’

Look at this malicious saying, and his belittlement of the Messenger. He also said: “If we return to Al-Madinah, indeed the more honorable (Abdullah bin Ubay Ibn Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e., Allah’s Messenger (ﷺ)).”[Surat Al-Munafiqun: 8]

Arrogance against the people by belittling them and mocking them because of whatever wealth he may have, or knowledge - i.e., the ‘scholar.’ He will self glorify himself because he [finds himself to be] eminent, and sees that he is a scholar, or owns a great deal of wealth, or because of his lineage.

Two men argued during the time of Musa (عليه السلام). The first one said, “I am the son of so and so, the son of so and so, the son of so and so...”Until he named nine. So to belittle the other he said: “Who are you? You are not known.”

So the other one said: “I am the son of so and so, the son of Islam.”He named two, then he said he was the son of Islam. So Allah (سبحانه وتعالى) revealed upon Musa (عليه السلام): “Say O Musa, to the one who belongs to those nine, that you will join them in Hellfire as the tenth. As for the one belonging to those two, then you will join them in paradise as their third.”

This is the result of arrogance. [This is a story about] one called Muttarif [who said] to one of the kings, whose name was Muhallab. He was haughty in his strut. There is a type of walk Allah loves, and a type of walk that He and His Messenger Hate.

The walk that Allah and His Messenger love is the one done at the ranks of battle, when the battle is heated and [the one fighting in Allah's cause walks with pride in front of the enemies], there is nothing wrong with that.

However this king was walking haughtily, so Muttarif said to this king: 'This is a walk that angers Allah and His Messenger.' [The king said], 'Do you not know who I am?'

Muttarif said, 'I truly know you. You began as a small drop,' "He is created from a water gushing forth." [At-Tariq: 6] 'And your end is a rotting corpse. And you, between [these two lowly states] carry waste [in your belly].'
So Al-Muhallab said to him, 'By Allah, you have truly known me.'

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Duā, All the Praises and Thanks be to Allah, the Lord of the Worlds

THE END.

AMEND THE DISTRESS

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides, then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

And I bear witness that Muhammad (صلى الله عليه وسلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

As for what follows:

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And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic concerns: I am 'Jābiru 'Atharātil-Kirām' (the one who amends the distress of the generous ones who stumbled upon hard times).

A hadith which is Narrated by Anas Ibn Malik (رضي الله عنه), that the Messenger (ﷺ) said: Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allah places they keys to good, and woe to those in whose hands Allah places the keys to evil.'
[Sunan Ibn Majah 237]

Today I will narrate a story that occurred during the time of one of the Rulers of the Ummayyids, whose name was Sulaymān ibn Abdul-Malik. There was a merchant from the very generous, great, excellent good-doers. He used to donate his wealth generously to those in need, stricken with poverty.

And the governer of the thown he lived in, was a man called 'Ikrimah. Not 'Ikrimah Ibn Abi Jahal, this is a different 'Ikrimah.

The days went by, and the trade of this merchant Khuzaymah crumbled. And he was exposed to degradation after [his life of] honor. And a grievous loss after an abundance of wealth. He lost all of his wealth; he had nothing left.

And one of the days, the governor of the town, ‘Ikrimah, asked about Khuzaymah. He said: ‘Where is this generous man? We are deprived [of his company], we no longer see him. What happened to him?’ They said to him: ‘Khuzaymah has lost all of his trade, until he became of those stricken with poverty and in need. And he was exposed to degradation after honor.’

And this is the state of one who loses [his wealth], and one who falls into the pit of ruin. He avoided any meetings with people and prevented anyone from meeting with him. However, this governor – ‘Ikrimah – had a very good quality about him. He used to go in the night and relieve the distress of people in secret.

He would give them in charity and anything they need, all in secret. And this is the best forms of charity. So, this governor ‘Ikrimah, took a bag of coins containing 4,000 dināars, and this is a lofty amount for that time.

He went to Khuzaymah’s house in the dead of night, whist the people slumbered, and knocked on his door. Khuzaymah opened the door and saw before him a covered man and said to him: ‘Who are you?’

The covered man said to him: ‘I have not come to you during this hour so you may know me, and I do not wish for you to know me. What’s important is that you take this bag, [and use it] to relieve your distress.’

So [Khuzaymah] said: ‘By Allah, I will not take anything from you, until you tell me who you are.’ It was then, he told him: ‘I am Jabiru ‘Atharātil-Kirām.’ (the one who amends the distress of the generous ones who stumbled upon hard times themselves). So, he took the money from him, and paid off his debts, and he began life anew. And he started to meet people once more.

I seek refuge in Allah from Satan the outcast
In the Name of Allah, the All-beneficent, the All-merciful.

Shall We treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun (pious, God-fearing), as the Fujjar (criminals, disbelievers, wicked, etc.)?

(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.
[Surat Sad: 28-29]

After that, one day, he went to visit the Ruler of the time, Sulaymān. The leader said to him: '<i>Where have you been? You were very late [in meeting] with us. We have not seen you in a long time.'

So, he narrated to him what occurred to him: 'I was destitute, and my wealth was lost. So, Allah sent to me a man at night who relieved me from my situation. Thereupon I paid my debts and I started my life anew. That is my reason for delay.'

So, the leader said to him: '<i>Who is that man?' So, he (Khuzaymah) said: '<i>By Allah I do not know, except that he said to me, 'I am Jabiru 'Atharātil-Kirām." So, the leader said to him, because he (Khuzaymah) is a trustworthy person: 'I wish to put you in charge of the town you reside in. And I wish to retire 'Ikrimah from his position and replace him with you.'

So, the leader gave him that position, and Khuzaymah went to obtain his position in the town. And he found in Baytul-Māl (the place where the money of that town is stored) a large shortage. So, Khuzaymah asked the previous governor of that town (i.e., 'Ikrimah): 'Where is the money? Where have you gone with this money?

‘Ikrimah said to him: ‘I have spent it in the cause of Allah.’ ‘Ikrimah used to take from Baytul-Māl and give it as charity to people, and [he] strove to help people. And anytime he would receive a new payment he would place it in Baytul-Māl to settle the debts upon him.

He said: ‘With Allah’s permission, this [missing] amount will be returned in its entirety, God-Willing.’

‘Ikrimah used to take this money and use it to fulfill the needs of the people. However, he would wait long periods of time, anytime he would receive new wealth he would settle the debts (created by his donations) in this money until there was no shortage in it. However now there was a shortage.

So, when this new governor (Khuzaymah) saw the shortage, he jailed him (‘Ikrimah). He told him: ‘You will be imprisoned until you pay off the shortage, I found in Baytul-Māl.’ And he prevented all the people from visiting him.

One of the days, the wife of ‘Ikrimah came to the governor Khuzaymah, seeking to advocate for her husband’s freedom. But Khuzaymah refused the advocacy of his wife. He said: ‘No, until he pays the amount in full.’

So, she muttered, saying to him: ‘O Khuzaymah, you would not release him even if you knew he was [the one who calls himself]: ‘I am Jābiru ‘Atharātil-Kirām?”

He was the one who came to him at night, and gave him the bag [of money], and relieved him from his debts. When Khuzaymah heard this he was astounded.He said: ‘This is the man that saved me from my tribulation?’

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How do you judge?
[Surat Al-Qalam: 35-36]

After Khuzaymah was stunned, he went to the prison and he released the shackles of ‘Ikrimah, and he shackled himself instead of ‘Ikrimah, and the two of them went to the ruler (Sulaymān Ibn Abdul-Malik).

And he narrated his story, and he said: ‘This is what ‘Ikrimah did for me, he is the one who gave me the money during the night, and relieved my debts, this is Jabiru ‘Atharātil-Kirām.’

The Khalifah was pleased with this.

[Khuzaymah said] ‘This is what I did to him.
So, I released him from prison...

Is there any reward for good other than good?
[Surat Ar-Rahman 60]

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Duā, All the Praises and Thanks be to Allah, the Lord of the Worlds.

THE END.

THE BITTERSWEET END

SHAYKH MUSA JIBRIL
MAY ALLAH PRESERVE HIM

ALL PRAISE IS DUE TO ALLAH [ALONE], WE PRAISE HIM, SEEK HIS AID [IN OUR AFFAIRS], HIS GUIDANCE, AND HIS FORGIVENESS

And we seek Refuge in Allah from the evil within ourselves, and from our evil actions.

Whosoever Allah Guides, then surely, he is Guided.

And whosoever Allah Misguides, then he will never find anyone to guide him.

And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship].

And I bear witness that Muhammad (صلى الله عليه وسلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women.

And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), has indeed achieved a great achievement.

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And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic concerns: The Messenger of Allah (ﷺ) said: "O Abu Bakr, every people have a festival, and this is ours." [Bukhari and Muslim]

Our lecture today, Alhamdullilah, will be about Eid. Eid has come. And Alhamdullilah, after the exhaustion of fasting and standing the night in prayer, we thank Allah and ask Him to [allow us] to persevere and persist in this worship, and to not expire this worship with the completion of Ramadan.

This is Eid, it has returned and come upon the Islamic Ummah, and a great joy will prevail for the Muslims — not everywhere, however we thank Allah (سبحانه وتعالى), it is from the symbols of Islam. There must be a great joy on the day of Eid.

Muslims express [their joy] during this joyous holiday by celebrating. With the commencement of Eid, the tongues are devoted to magnifying Allah (to say Takbir, Allahu-Akbar, Allah is the Most Great) in the houses of Allah (Masajid), the streets, in every place.

For Alhamdullilah, Ramadan has ended - (He wants that you) must complete the same number (of days), and that you must magnify Allah for having guided you so that you may be grateful to Him.
[Surat Al-Baqarah: 185]

Meaning, it is upon us to thank Allah (سبحانه وتعالى) having aided us upon completing fasting and Qiyam. Eid is a great opportunity for forgiveness, pardoning, and forsaking enmity, and grudges from the heart. These things must be expelled from the hearts, and [be replaced] with reconciliation, goodwill, generosity, and visiting the family, close ones, and friends.

Eid is a truthful expression of this Ummah's relationship with the religion. Ramadan left, and some of the believers feel sorrow with the departure of this month, for it is a month better than a thousand months.

The night of Al-Qadr is better than a thousand months (i.e., worshipping Allah in that night is better than worshipping Him a thousand months, (i.e., 83 years and 4 months)) [Surat Al-Qadr: 3]

One month [will be equivalent to a thousand months], in which good deeds are written for a person generously. Because of this, some of the believers' hearts are sorrowful about the parting of this blessed month.

It was right before us, then it shortened and left. It left behind valuable lessons and admonitions. From Ramadan, [remember] every lesson and admonition, imploring Allah (سبحانه وتعالى), supplicating [to Him], the distress, and sorrow.Ramadan has departed and nothing is left for us from it except memories.

'Ali Ibn Abi Talib (رضي الله عنه) said: I wish I knew who was accepted in Ramadan so we may congratulate him. And who was deprived so we may console him [for his great loss].'

Meaning, has our Ramadan been accepted? Have we fulfilled [its rights] as Allah (سبحانه وتعالى) commanded us to? Are we upon the correct 'Aqeedah that Allah (سبحانه وتعالى) wants?

I wish I knew who was accepted in Ramadan so we may congratulate him. And who was deprived so we may console him [for his great loss].
Lā Hawla walā Quwatta ‘Illa Billāh. (There is no power and no might except by Allah)

Ibn Mas’ud (رضي الله عنه) used to say: O one who’s Ramadan is accepted, congratulations to you,O one who’s Ramadan is rejected, may Allah amend your great loss and calamity.

O slaves of Allah, which month has departed from us? Truly, we should weep over it tears of blood, if we but knew. How can we not weep over a [blessed] month that passed while we were heedless?

Then we remain ignorant of whether or not we (our Ramadan) were accepted or rejected. I wish I knew who was the deprived and rejected among us, and who was accepted from the ones who fasted among us, so he may be congratulated.

This was a month of light afore us that bloomed excellence. So O Allah, make the result [of this month] for us be a light and excellence! This day is a day of joy, the Muslims rejoice in this holiday for whoever has fasted and it was accepted from him - he should be delighted. Glad tidings for souls that have a reward from Allah in this joyous day.

It is incumbent upon the believer to remove the ill feelings from his heart, and forgive and pardon, and to meet the close and distant [relatives] always, for his reward is from Allah.
The one who forgives, Allah will reward him on the Day of Judgement. For on that day, an angel will say,
or a caller will say: ‘Whoever’s reward is due from Allah, let him stand.’ Some of the people will stand then. Then the caller will say to them: ‘Enter paradise with no accountability.’ So Ahlul-Mawqif will ask them (these people’s hearts will be choking their throats from fear), ‘What did you used to do?’ They will say, ‘We used to always forgive and pardon the close and distant ones.’

Meaning there were no ill feelings in their heart, that's the most important thing. So they will enter paradise with no accountability. (I could not source this Hadith)

Do you want to be among them? Then forgive, pardon, and overlook from your heart, not just by way of speech. It is upon the believer that he removes the resentment, grudges, and ill feelings. For the heart is the focal point. If you are aright, it will be the most excellent thing in your body, or it will be the filthiest thing in your body.

Why? Because: In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart.
[Bukhari and Muslim]

One should treat others by overlooking [their faults and harm], and with beneficence. Always, the Muslim individual treats the Muslims [good], [and when he is harmed or wronged] he treats them contrary to the ill treatment he received. To those who wronged you, always forgive and pardon.

He who overlooks, will have [his faults] overlooked. And he who forgives, will be forgiven.

A story known to all, the grave slander committed against the Mother of the believers 'Aisha (رضي الله عنها), when this incident began, there was a companion called Mustih, he was close to Abu Bakr (رضي الله عنه). Abu Bakr would give him charity - meaning his living expenses were from Abu Bakr. When this man Mustih got involved in the slander against 'Aisha (رضي الله عنها), Abu Bakr ceased giving him charity. So the saying of Allah (سبحانه وتعالى) descended: Let them pardon and forgive. Do you not love that Allah should forgive you? (This verses descended for Abu Bakr) And Allah is Oft-Forgiving, Most Merciful. [Surat An-Nur: 22]

Abu Bakr responded: ‘Yes!’ So, he returned to giving him charity once more (رضي الله عنهم). Allah will snatch [any ill feelings, malice, resentment, or grudges] from these hearts, for they are the focal point of one’s body. Listen to this important Hadith. The Messenger (ﷺ) said: “The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. (Pay attention) By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other.

Shall I tell you about what will strengthen that for you? Spread the Salam among each other."
[Jami` at-Tirmidhi 2510]

The believing slave [should] aspire to spend their days dedicated [to worship]. For Ramadan has ended, and the worst of people only know Allah during Ramadan.

Let him dedicate himself to worship always, even after Ramadan has ended, [like] fasting the six days of Shawwaal. Many people do this, as Allah has increased their desire to do so (more worship and fasting).

The holidays of Muslims [consist of] Takbir, prayer, and charity from the rich to the poor. What blessing is greater and better than the fact that Allah (سبحانه وتعالى) guided us to Islam, and aided us upon fasting and standing the night in prayer. Alhamdullilah.Verily Allah chose us for this great blessing, the Milla of Ibrahim (the way of Ibrahim) (عليه السلام).

I seek refuge in Allah from Satan the outcast.
In the Name of Allah, the All-beneficent, the All-merciful.

And strive hard in Allah’s Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Islamic Monotheism).

It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad (ﷺ)) may be a witness over you and you be witnesses over mankind! So perform As-Salat, give Zakat and hold fast to Allah [i.e., have confidence in Allah, and depend upon Him in all your affairs] He is your Mawla (Patron, Lord, etc.),

He is your Mawla, what an Excellent Mawla and what an Excellent Helper!
[Surat Al-Hajj:78]

For the slave is a great joy with the end of this month (Eid). It is a holiday of good and blessings, expressing joy on [our] holidays is from the open symbols of the religion.

The sacred feeling from Ramadan still lingers in the hearts, as we mentioned [following] the fasting of Ramadan with [fasting] six days from the month of Shawwal, and rushing to fulfill them.

However do not stop at the six of Shawwal. Don't let anything stop you [from persevering in worship as you did in Ramadan]. There is [no limit] to how rich [in worship] you can be before Allah.
Allāhumma lā malja'a wa la manjā minka illā ilayk
O Allah, there is no refuge, and no escape, except to You.

You can leave anyone on this earth, however with Allah that is impossible. So do not put anything between you and the imploring [of Allah] you were doing in the last part of the night, for this is the practice of the righteous.

Allah descends to the lowest heaven and says, 'Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?' How many needs do we have? Why does He ask [us this]? So He (سبحانه وتعالى) may give us!
If you ask He will give you.

And during this abundance of joy, there is also a feeling of bitterness, pain, and sorrow, for what we see our Muslim brothers and sisters enduring in every corner of the globe. [It may reach a point where] One cannot taste the joy and delight of Eid [when remembering the circumstances of our Muslim brothers and sisters].

Many Muslims [nowadays] are suffering, [whether it's] the devastating starvation or poverty. Many Muslims suffer from this, some die of starvation, not being able to find [anything] to quench their thirst.

And the bloodshed of Muslims is spilt in every place [as we see] in many pictures. And we see the horrifying, animalistic pictures [due to the actions] of the rulers of Muslim lands, the disbelievers, criminals, and oppressors.

This oppression is targeted solely on the Muslims. Some are forced out of their homes, they have no power or strength [to fight back]. The leaders and the law of the west, by Allah they have transgressed in the lands. They oppressed, transgressed, and tyrannized in the lands.

O Allah pour on them different kinds of severe torment. This is the state of Muslims.

Concerning this occasion (of Eid), the father must be merciful and soft with his children. He should make them feel that we (as Muslims) have a holiday. Instead of having them celebrate these existing holidays [that belong to the disbelievers]. Some of the Muslims partake in the Christians holidays [in one way or another].

The father must make his child feel that this is a holiday, a joy, and an opportunity for cultivating hope, happiness, and cheerfulness in hearts wounded with desperation, encompassed with hopelessness, degraded with starvation, miserable from destitution, and tragic after the bitterness of our era.

And if tribulations happen upon Muslims, then Allah remains a refuge all throughout. And if hostility strikes Muslims, Allah's blessings are abundant, for the Ummah is in great need of hope which leads to action.

There is no path that achieves this, except that which 'Umar (رضي الله عنه) said, his famous saying: 'We are a people, Allah gave us honor through Islam. If we ever seek honor through anything else, Allah will humiliate us.'

Islam is the only way, the correct 'Aqeedah. Many people pray, fast, and do good, however if their Aqeedah is not correct: And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust. [Surat Al-Furqan 23]

If there is no correct Aqeedah, no matter what you do, it will not be accepted! The correct Aqeedah with the following of Abu Bakr, 'Umar, 'Uthman, Ali (رضي الله عنهم), Talha, Zubayr, and all of them! For they are the ones that safeguarded the religion for us, and delivered it to us.

The religion is: Allah said, His Messenger said, and the Sahabah said. However the destructive thoughts [people have] nowadays, will neither nourish nor avail against hunger. The Muslims are humiliated everywhere today, like what happened in Al-Andalus.

Yesterday they were kings in their homes. And today they are slaves in the lands of disbelievers.

Therefore, if you were to see them perplexed with no one to guide them, They will be wearing the clothing of shame in different shades.

And if you were to see their cries as they're being sold [into slavery], Then your world would come crumbling down and you'd be overtaken with grief.

O My Lord [what a scene that] a mother and child are separated, just as the soul is separated from the body.

And a young girl like the shining sun when it rises, just as if they were pearls and sapphires.

The disbeliever leads her to that which is hated under duress, while the eyes flow with tears and the hearts are perplexed.

To this, the hearts melt from dejection, If this heart had any Islam or Belief [in Allah and the Last Day].

THE END.

O ALLAH MAKE CLEAR TO US THE TRUTH, AND GRANT US THE ABILITY IN FOLLOWING IT, AND SHOW US THE FALSEHOOD FOR WHAT IT IS, AND GRANT US THE ABILITY TO AVOID IT. O ALLAH MAKE US GUIDED GUIDERS, AND NOT MISGUIDED, NOR OF THOSE WHO MISGUIDE OTHERS, AND TO CLOSE OUR DUĀ, ALL THE PRAISES AND THANKS BE TO ALLAH, THE LORD OF THE WORLDS.

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